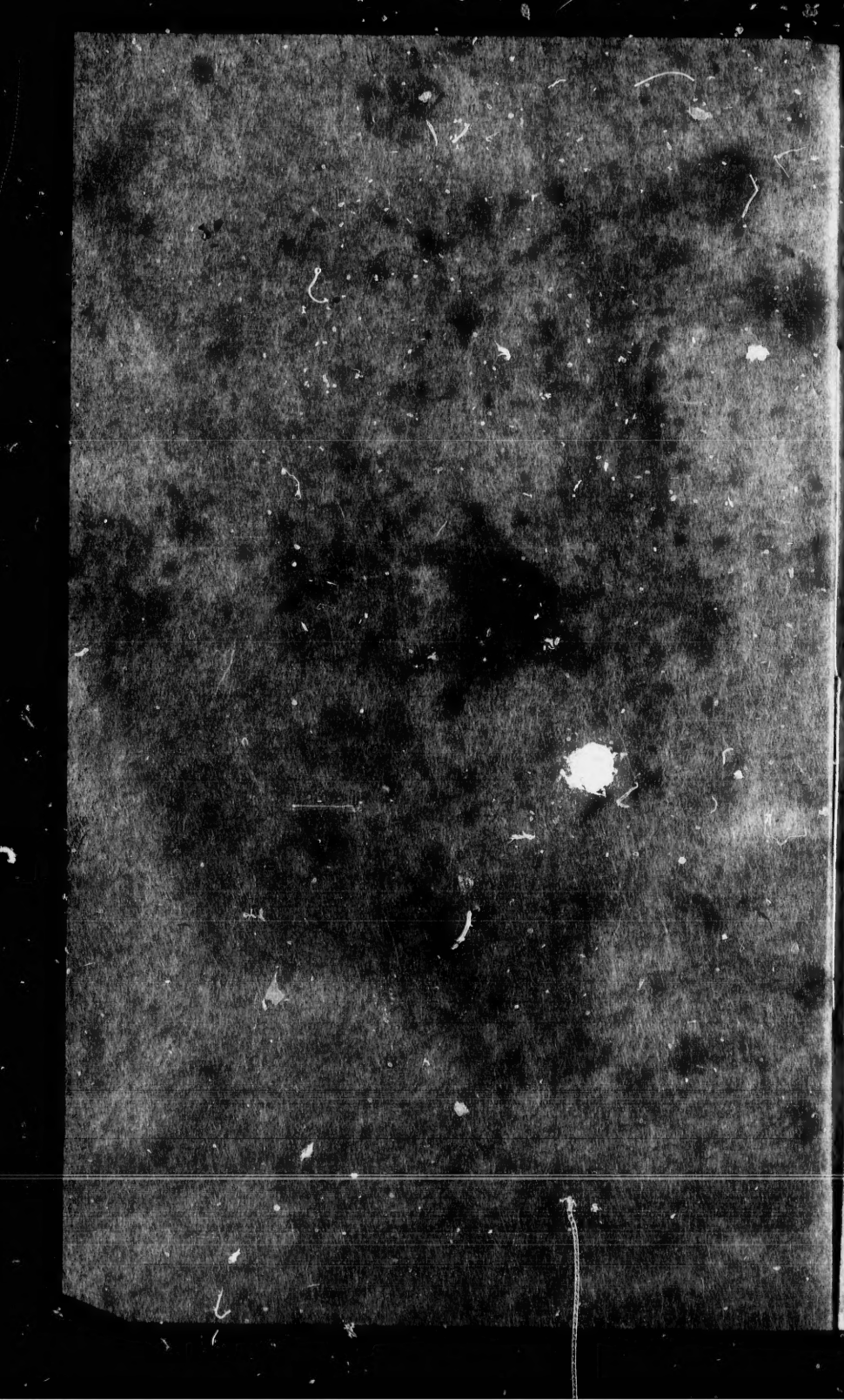

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REPORT

OF A

SELECT COMMITTEE

OF

The Church Society.

PRESENTED

ON WEDNESDAY, FEBRUARY 2ND, 1853,

TO BE TAKEN INTO CONSIDERATION

ON WEDNESDAY, APRIL 6TH, 1853

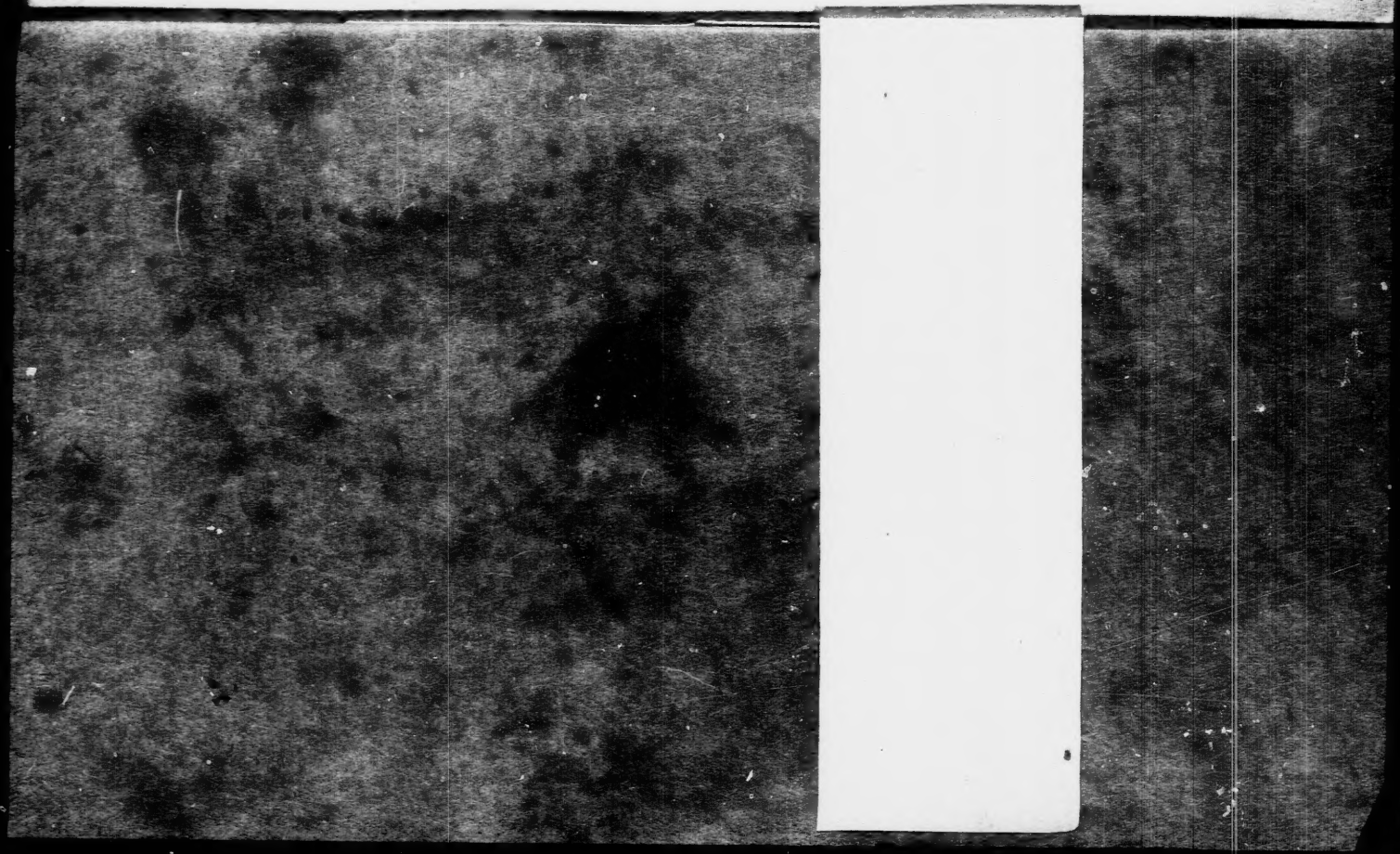
NOTICE.

Those of the Clergy who may be unable to attend the Meeting of the 6th of April, are requested to return the printed Report, with any remarks they may desire to make written on the margin.

TORONTO:

A. F. PLEES, PRINTER, CANADIAN CHURCHMAN OFFICE.

1853.



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REPORT

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A. F. PLEES, PRINTER, CANADIAN CHURCHMAN OFFICE.

1853.

REPORT.

The Committee to whom was referred a return setting forth the various amounts which have been contributed by the several Parishes in the Diocese, to the Church Society, both through the Parochial Committees, or by means of Special Collections, during the last three years, and how many of the Clergy had regularly paid the amount of their Annual Subscription, with a request to report thereon, and to prepare a Resolution or Resolutions the principle of which shall be "that all who desire to benefit by the Society must conform to its rules"; and also to examine the By-law for the due administration of the Widows and Orphans' Fund, and whether under the provisions of such By-law adequate means have been provided for the purposes therein contemplated—beg leave in this Report to call the attention of the members of this Society, and of the Church generally, to some striking and important facts of which they have become cognizant in the course of their duties.

I. There appears (from such information as your Committee possess) to be in the Diocese about 138 Parochial Clergymen, having charge of 129 Rectories, Incumbencies or Missions. In these 129 Missions there appear to be 81 Parochial Committees, but on further examination of the return, it is found that 23 of these Parochial Committees are in operation within the limits of ten Missions. Thus seeming to prove conclusively that there are 61 Missions, or nearly *one half* of the whole number within the Diocese wholly destitute of any "Parochial Committee".

II. The number of Souls belonging to our Communion is now estimated at considerably above 200,000. In 1847 the average number of attendants upon the several Services of the Church in this Diocese was somewhat upwards of 32,000. Since then about 23 new Missions have been opened, and many Churches built and endowed. Your Committee have, therefore, no fear of exaggerating when they place the present average of attendance at 40,000. Yet the whole number of Subscribers to the Church Society—as nearly as your Committee can approximate to it—does not greatly exceed, if indeed it reaches the aggregate of 4000 persons out of the 200,000 who belong to us, and the 40,000 who statedly attend our Services.

III. They would also mention the fact that there are in the Diocese upwards of 200 Churches sufficiently complete to admit of Divine Service being regularly celebrated within them. There are also more than an equal number of Stations where the Offices of the Church are performed at stated periods. Yet from these (nearly) 500 places of worship, the whole number of Collections on behalf of the Church Society made during the last year was for the Widows and Orphans' Fund, 180; for the Bishops Students' Fund 173; for the Jubilee of the Society for the Propagation of the Gospel, 165. Among the Collections thus made are many taken up at Stations, thus proving two facts: first, that at many of the *Churches* no Collections have been made; and secondly, that it is possible to make Collections at Stations. Looking back beyond the last year and considering what has been done in this particular, during the three years embraced by the Return, your Committee regret to find that the whole number of Missions where *all* the Collections appointed by the Society have been regularly made, is 44 out of the 129.

IV. It is (as your Committee believe) generally known, that the Society stands pledged to transfer from the General Purposes Fund to the Fund for the support of the Widows and Orphan's, (if its resources will permit,) the sum of £1 5s. 0d., per annum for each Clergyman in the Diocese, on the understanding that he shall not only make the prescribed Collection for that object, but further, that he shall himself contribute a like sum to the General Purposes of the Parent Society. Notwithstanding this circumstance, your Committee regret to find, from the Return submitted to them, that out of the 138 Parochial Clergymen within the Diocese only 71 have paid the sum specified, into the hands of the Society. They would also call attention to the important fact in connection with this subject, that of the £1 5s 0d. thus paid, *one fourth* is all which, as a general rule, reaches the treasury of the Parent Society—the remaining three fourths being applied to local objects by the Parochial Committee, to whom it is usually paid.

V. Your Committee would further state as another result of their examination that out of 81, Parochial Committees at present in existance, only 44 have regularly remitted the one fourth of their Annual contributions to the parent Society, during the three years last past.

VI. Finally, they would call attention to the striking fact, proved by the Return submitted to their investigation, that out of the 138 clergymen holding parochial cure within this Diocese only *eleven* have in *every particular* complied with the requirements of the Society.

Your Committee are sanguine that all who will duly weigh these facts will agree with them

in their opinion, that they have made out a very strong case, calling urgently for the adoption of remedial measures.

In suggesting such measures, they would most carefully guard against the possibility of its being supposed that they for a moment overlook the fact that the Church Society is a purely voluntary association, and that it has no power of authoritatively requiring the clergy or laity to comply with its regulations.

Omitting the obligations to support this Society which may arise from the sanction and exhortations of the ecclesiastical authorities and, for the present, laying aside the consideration of the spiritual wants of the country which constitute so strong a necessity for General co-operation, your Committee would remind the Members of the Church at large that this Society possesses the right, inherent in every such Institution, of restricting the benefits which it is calculated to confer, to those *alone* who comply with the conditions which it shall deem necessary to enact.

The *justice* and *equity* of calling this right into exercise can surely admit of no controversy. The *necessity* for doing so must be abundantly apparent to all who will only consider the facts already enumerated.

On this principle, therefore, your Committee are prepared to advise, that no application from any Mission, praying for aid in carrying out any Parochial object, shall be entertained by the Society, unless the mission so applying shall have complied with all the requirements enumerated in the Constitution and By-laws of this Corporation.

They are further prepared to recommend the adoption of the same equitable principle in case of applications for relief from the Widows and Orphans' Fund. They would advise that no such application be entertained by this Society, unless the deceased Clerk shall, during his lifetime have faithfully complied with *all* the requirements named by the Society.

These recommendations are of course subject to certain exceptions to be hereinafter specified.

Your Committee have some further suggestions to offer for the consideration of the Society, but they will be more fitly adverted to in the course of some remarks which they would very respectfully bring before the attention of the Board.

It appears to your Committee that in such an Institution as the Church Society, it is a great misfortune to have the Central Government in a weak and uninfluential state; and, since in Missionary, as in other objects, money is one great source of power, the very limited amount of Funds placed at the disposal of the Parent Society impairs, to a great degree, the efficiency of the Institution at large, and almost destroys its really Missionary character.

The present organization converts each District Branch, and indeed each Parochial Committee, into a separate and almost independent Society for raising amoney, not to be employed in Missionary objects but to be expended on local wants. One fourth of all annual subscriptions which is all that is transmitted to the Parent Society, is not much more than sufficient to meet the necessary and unavoidable expenses of its machinery, and preventing the possibility of its entering with vigor and effect upon any really missionary enterprise.

Taking the income of the last two years at £4,000, it is evident that when out of the *fourth* of this sum, (or £1,000) the salary of its officers and the necessary expenses of the Society are taken, and the £1 5 for each clergyman in the Diocese has been transferred to the Widows and Orphans' Fund, there can be but a very trifling sum left, to be devoted to strictly Missionary purposes, even when to the balance thus remaining is added the proceeds of the usual collection made on behalf of Travelling Missionaries. Indeed it may be safely stated that the united sums expended within the Diocese, through the medium of the Church Society, for the relief of those who really are in spiritual destitution, does not greatly exceed £750, the contributions of the District Branches towards the support of travelline Missionaries not doing more than making up for the necessary expenditure of the Parent Society.

This then seems really to be ALL that is done for OTHERS, even by those 68 missions within whose limits the 81 Parochial Committees are in operation, the remainder of their contributions being altogether expended upon their *own* wants.

Small, however, as appear the sacrifices which even they make to relieve the wants of those who are in spiritual need, it is matter of deep regret to find that in 61 other Missions, nothing whatever is done (in the way of annual contribution to the Church Society) either for themselves or others.

To extend any of the benefits of the Society to such parishes, appears to your Committee manifestly unjust to those who exert themselves upon its behalf, and hence it is that they feel compelled to recommend their exclusion from any claim to such benefits, until they comply, to the extent of their ability, with its just and reasonable requirements.

Your Committee has already adverted to the fact of 23 Parochial Committees being in operation within 10 Missions,—and 5 of the 23 are embraced within the charge of a single travelling Missionary. This shows that even in those parishes where the present Parochial Committees exist, their number might be very considerably increased, because in every rural Mission there

are usually several churches or important stations entirely independent of each other, in connection with each of which a separate Parochial Committee might be formed. That these separate congregations are not, as a *general* rule, included in one Parochial Committee for the Mission at large, is, (your Committee think) capable of proof from the records of the Society.

If, in addition to the increase which is thus considered practicable, there were, in those parts of the Diocese, where no action whatever has been taken on behalf of the Institution, further than making some of the appointed collections, a strenuous effort made by clergy and laity to extend the ramifications of the Society, it is evident that its resources might at once be almost doubled. Your Committee confess themselves unable to see any difficulty in *making this effort* when those who are called upon to make it are not held responsible for the measure of success which may attend it; and they cannot believe that any, whether individuals or Committees who decline to do so, can deem themselves unjustly treated if, in consequence thereof, the Society excludes them from any benefits it may be able to confer.

The mere multiplication of Parochial Committees, however, although an object of the very greatest importance, does not appear to your Committee to be sufficient to meet the evil entailed by the very limited sum, which, by the present rules of the Corporation, is confided to the Parent Society, for carrying out its general purposes.

The extension of the Parochial Committees, must necessarily increase the number of applications for aid, which your Committee firmly believe it will be impossible to meet, unless a larger proportion than one-fourth of their contributions, be appropriated to the Parent Society for such purposes.

At present it is the *wealthy* parts of the Diocese that are assisted by the Church Society, while the poorer Districts are left unaided in their poverty, and this must of necessity be the case as long as three-fourths of all annual subscriptions are allowed to be expended upon local objects in the parishes where such subscriptions are raised.

This is a state of things forbidden by the rapidly increasing population of the country—by the pressing spiritual wants of our brethren in the remoter settlements, and by all the principles of Christian love and liberality. When it is remembered also that there is not a Mission in the Diocese where the people do not receive from some extraneous source, such as from the Clergy Reserve Fund, or from the liberality of the Society for the Propagation of the Gospel, at least the *half*, and frequently nearer the whole

sum, required to sustain their own Pastor, it must surely be felt that they who themselves receive such benefits, are bound by every principle of gratitude as well as duty, to aid their brethren who are less highly favoured.

Such considerations have induced your Committee to recommend that, with certain exceptions to be hereinafter provided for, the Parochial Committees be called upon to pay into the Treasury of the Parent Society, the *one-half*, instead of the *one-fourth* of their annual subscriptions

To the subject of the Widows and Orphans' Fund your Committee have given their gravest consideration.

While participating in the apprehension that unless very energetically supported, it will ere long be unable to meet the demands likely to be made upon its resources, your Committee are *not* prepared to advise any meterial charge in the general principles of its management and appropriation.

It appears to your Committee, that the prosperity of this Fund is—like all the other objects of this Society—dependent to a great degree upon the general extension and support accorded to the Society itself; and it is this consideration that has induced them to recommend that no application for relief from the Fund in question be entertained, unless the Clergyman deceased shall have complied, not only with the requirements of the Society touching this particular object, but with all such rules and bye-laws as are already in force or shall be from time to time enacted by this Corporation.

The ability of the Society to redeem its pledge, of paying to this Fund, for every parochial Clergyman in the Diocese the sum of £1 5s. annually from its general resources, must of course depend upon those general resources being well sustained. In addition, therefore, to their previous recommendation of *one-half* of all annual subscriptions being paid to the Parent Society, instead of the present proportion of *one-fourth*, your Committee would further suggest the necessity of requiring that the amount of the Clergyman's subscription be paid to the Treasurer of the Parent Society, to be by him transferred to the credit of the Widows and Orphans' Fund, instead of into the hands of the parochial Committee, which is at present the custom wherever such Parochial Committee exists.

For the Society to continue annually to transfer to the Widows and Orphans' Fund, from its general resources, the sum of £1 5s. for every Clergyman in the Diocese, while the majority of such Clergymen contribute to those resources only one-fourth of that sum, 6s. 3d., must eventually injure its prosperity, and cause the very extension of the Society to tend to its disruption.

Your Committee would further suggest the equity of requiring "a fine" from those who shall hereafter be received into the Diocese, on the ground of their participation in the benefit of a fund already accumulated; and they would further recommend that a fine be likewise required in the case of second marriages.

The proceeds, then, of the general collection made on behalf of this Fund—the special donations which may be made towards its augmentation—the dividends accruing from its vested capital—the £1 5s. per annum paid from the General Purposes Fund for each Clergyman in the Diocese, and the fines above suggested, appear to be all the sources to which we can legitimately look for the purpose of sustaining this most important object.

Your Committee are deeply sensible that, regarded upon any principle of Life Assurance, the proceeds arising from the various sources just enumerated, must be pronounced inadequate to secure for the Widows and Orphans of the Clergy the sum which is at present assigned to them.

To adopt the principles of Life Assurance, would be indeed to render *safe* whatever amount of income might be warranted thereby; but it would at the same time so reduce that amount, as to render it insufficient to answer, in any adequate degree, the object for which the Fund was originated.

Your Committee are therefore brought to the conclusion, that it is impossible, with due regard to the object at which it aims, to reduce the Widows and Orphans' Fund to a matter of simple Life Assurance; and they are convinced, that the best practicable method of attaining the object of the Society, is to disregard the apparent hazard of the step, and to go on in FAITH, regarding the proceeds of the annual collections as income—to be expended, if the demands upon the Fund shall so require—to be invested as permanent capital in whatever measure such demands shall leave it unconsumed.

But while your Committee are impressed with this conviction, they are equally impressed with the vital necessity of adopting every legitimate means in order to maintain the largest possible capital, for the purpose of securing as far as practicable the safety and efficiency of this most important Fund.

Since there is, unquestionably, great danger of the Widows and Orphans' Fund being eventually unable to meet the demands hereafter to be made upon it, your Committee are disposed to think that the Clergy at large are bound to consider whether or not from their own resources, or by the assistance of their parishes, they could not contribute a larger sum to this object than £1 5s., if such payment will tend to secure to their families so great a boon as the pension at present paid from the Widows and Orphans' Fund.

Your Committee are aware that many of the Clergy pay from their very limited incomes to various Life Assurance Companies an average of about £15 per annum, for the purpose of securing to their families the sum of £500; a sum which, however well invested, can hardly be expected to produce a larger return than £35 per annum. If therefore, to secure an income of £35 to their families, they readily pay a yearly premium of £15, your Committee are disposed to believe that they would gladly pay a larger sum than £1 5s., if it can be shown that by so doing they would in any considerable degree add to the ability of the Widows and Orphans' Fund to assign a pension of £50 to their widows and their orphans.'

It will naturally be said, however, that the very fact of many of the Clergy, struggling amidst much self-denial to pay this annual premium to the Assurance Companies, renders it vain and unreasonable to expect them to do more on behalf of the Widows and Orphans' Fund.

Your Committee are deeply sensible of this difficulty; but the question appears to them to resolve itself into a *choice* of difficulties. If the Clergy are required to pay a much larger contribution, it is to be feared that it will add materially to the many trying and harassing anxieties by which they are often surrounded, in consequence of the scantiness of their means. On the other hand, if from their own resources, or through the assistance of their parishes, a large measure of unfluctuating support is not given to the Widows and Orphan's Fund, there is but too much reason to apprehend that, after having laboured during life in the service of the Church, after death their families may be left in poverty and perhaps in destitution.

It does not appear to your Committee that their language is too strong, when they say that this is a prospect which is in truth appalling. In order to avoid it, they find that many of the Clergy continue to pay to the Life Assurance Companies at the rate of £15 per annum, because such payment is absolutely necessary, in order to enable those Companies to secure to their widows and children a yearly sum of £35. If, therefore, it can be demonstrated, that to enable the Widows and Orphans' Fund, with anything approaching certainty, to pay £50 annually to their families, it is equally necessary to pay a larger sum than the £1 5s., which is at present contributed to the General Purpose Fund. Your Committee are disposed to think that the Clergy would gladly do so, even although they were thereby compelled to lessen the amount paid to the Assurance Companies, or to practice more self-denial, if possible in their daily liv.

Your Committee have felt called upon thus largely to discuss the nature and necessity of the suggestions which they have to offer, because they feared that if they simply embodied them

in a series of resolutions. they might appear to be advising a stringent and high handed course, entirely inconsistent with the character of a voluntary association which this Society is confessed to be.

They again repeat that they have never for a moment forgotten or overlooked the fact that the Church Society has no *pretentions* to lay any authoritative obligations upon the clergy. The course which they respectfully recommend can be adopted only on that principle, which they before alluded, as inherent in every corporate body, of restricting the benefits it confers to those alone who comply with the conditions it imposes.

This point being thoroughly understood your Committee cannot doubt that every one who will duly reflect upon the facts they have brought forward and the statements they have moved, will feel that if the Church Society is to fulfill the object for which it was originated, some vigorous and energetic step to place it upon a proper footing ought to be taken without delay.

Your Committee find from the subjoined document, marked A., that there has been collected from the 2nd to the 10th year inclusive, for the Widows and Orphans, £4,362 0s. 6½d. Of this sum there has been invested and disbursed £3,418 4s. 10d½.

A reference to the same document, will show that the investments of the above Fund to the 10th year, ending March 31, 1852, amount to £2,767 13s. 2d.

PROPOSED ALTERATIONS IN BY-LAWS AND CONSTITUTION.

That in Article XVIII of the Constitution of the Church Society, in the 28th line after the word respectively, the following words be introduced, and do form part of said Article, "together with the full sum of one pound five shillings for each duly recognized clergyman within the district, or, in case of life membership the sum of £12 10s."

2 That in third Clause of 'the By-Law to provide for the due administering and improving the Widows and Orphans' Fund of the diocese of Toronto, at the ninth line, the words from "on" to the end of the said Clause be omitted, and the following inserted "under the provision of the XIX Article of the Constitution of this Society, shall have established a Parochial Committee of this Society under the provision of the XVIII Article of the Constitution thereof reporting to and in communication with the parent Society, shall have remitted the required share of the annual subscriptions made therein to the same

Parent Society, shall have conformed to all the requirements of the said constitution generally, unless upon the omission of such requirement a special written dispensation had been granted by his Lordship the President, and forwarded to the Secretary of the Society for registration within three months after the date thereof, and also shall have paid the fine or fines or the instalments of the same to which he may have been liable as herein after provided. Provided nevertheless that it shall at all times be competent for the President to recommend to the Standing Committee any case which in his Lordships opinion may require special consideration, and, should the Standing Committee report favourably thereon, that then the Society may grant such proportion of an annuity as to them may seem fit." Provided nevertheless that nothing herein contained shall be deemed to exclude any clergyman of this diocese, who may have been placed by the Lord Bishop on any superannuated list, from participating in the full benefits of the By-Law, provided he conformed to all the requirements of this By-Law up to the time at which he was placed on said list. That all the words in the said Clause be omitted and the following inserted in lieu thereof, "that every clergyman entering the diocese and desirous of availing himself of the provision of the By-Law be required to pay to the credit of the widows and orphans fund the sum of £10 within 6 months after said entrance into the diocese in one payment or, under the sanction of the Bishop, by 8 annual instalments of £1 5s., and in case such clergyman shall decease before such instalments be paid, that then such instalments as they become due shall be deducted from the annuity payable to his widow or orphans: and that everyclergyman of the diocese remarrying and desirous of availing himself of the provision of the By-Laws be required to pay to the credit of the widow and orphans fund the sum of £10 in one payment within three months after said remarriage.

3 That in the seventh clause, first line, the word Treasurer be omitted, and the word Secretary be inserted in lieu thereof.

4 That in the eighth clause, tenth line, and all other places in this By-Law where the personal subscription of the clergyman is alluded to, after the words "one pound five shillings per annum" there be inserted, "or shall have become a life member under the third Article of the Constitution of this Society".

5 That whereas after eleven years working of this Society, it has appeared that the proportion of one-fourth of all moneys collected in the Parochial Committees now required to be remitted to the Parent Society, is not sufficient for fully carrying out the object of the Society, Be it therefore resolved, that on and after the general

annual meeting of the Society, which shall be held in June 1855, the proportion shall be *one-half*, and that after said meeting the words one-fourth, in the twenty seventh line of the eighteenth clause of the Constitution shall be omitted, and the words *one-half* inserted in lieu thereof.

6. That the following be among the Standing Orders of the Society.

First Standing Order.

That after the adoption of this report no application for a grant, loan, or other assistance, be entertained from any Rectory, Incumbency or Mission, in which there shall not have been established, a "Parochial Committee" of this Society, under the provisions of the article of the Constitution thereof, reporting to and in communication with the Parent Society, and in which all the requirements of said Constitution shall not have been complied with, unless upon the omission of such requirement a special written dispensation had been granted by his Lordship the President, and forwarded to the Secretary for registration within three months of the date thereof; and further, that accompanying such application there be a distinct and accurate description of the object towards which aid is sought, together with a detailed account of the sums of money collected in the locality or elsewhere towards the same object, and how applied: Provided nevertheless, that it shall be at all times competent for the President to recommend to the Standing Committee any case which in his Lordship's opinion may require special consideration; and should the Standing Committee report favourably thereon, that the Society may in such case grant the assistance so sought, or any portion thereof.

Second Standing Order.

That after the adoption of this report, no application be entertained from the Widow or Orphan or the guardian of the orphan, of any deceased clergyman of this Diocese who shall not have conformed to the provisions and requirements of a certain By-law entituled a "By-law for the due administering and improving the Widows and Orphans' Fund of the Church Society of the Diocese of Toronto," and also of any amendments to the said By-law, which may be enacted from time to time according to the provisions of the constitution of the said Society unless upon the omission of any of the said requirements a special written dispensation had been granted by his Lordship the president and forwarded to the Secretary for registration within three months after the date thereof. Provided nevertheless, that it shall be at all times

competent for the President to recommend to the Standing Committee any case which in his Lordship's opinion may require special consideration, and should the Standing Committee, report favourably thereon, that then the Society may grant such proportion of an annuity as to said Society may seem fit.

All of which is respectfully submitted.

STEPHEN LETT, *Chairman.*
P B. DEBLAQUIERE,
D. E. BLAKE
W. STEWART DARLING.

THOMAS S. KENNEDY, *Secretary C. S.*

recommend to which in his special consi- Committee, on the Society annuity as to

...T. *Chairman.*
...QUIERE,
...DARLING.
...*etary C. S.*

...mitted.

A

ABSTRACT OF THE WIDOWS AND ORPHANS' ACCOUNT,—SHOWING THE RECEIPTS, DISBURSEMENTS, AND INVESTMENTS, ON BEHALF OF THE FUND.

Dr. Cr.

	£	s.	d.		£	s.	d.
Seventh year, to paid Annuities,.....	82	17	1½	Second Year, By Receipts.....	15	5	0
Eigth year, do. do.	246	17	4	Third do. do.	504	4	0
do. do. Expenses,.....	0	6	0	Fourth do. do.	466	0	9½
Ninth year, do. Annuities,.....	185	0	0	Fifth do. do.	476	10	3
do. do. Expenses,.....	0	11	3	Sixth do. do.	569	15	3
Tenth year, do. Annuities,.....	135	0	0	Seventh do. do.	575	17	9
To Balance	3711	8	10	Eighth do. do.	569	7	8½
				Ninth do. do.	696	11	2
	4362	0	6½	Tenth do. do.	488	8	7½
					4362	0	6½
To Investments, Bank of Upper Canada Stock.....	1682	3	9				
" Mara Lands.....	43	1	2	By Bal. brought down	3711	8	10
" Brooke Lands,.....	1	5	0				
" City Debentures,.....	11	5	0				
" Toronto Building Society,.....	607	8	8				
" Farmers and Mechanics' do.....	105	11	7				
" Commercial Bank Stock,.....	103	3	3				
" Sundry Lands,.....	141	17	4				
" Rev. F. Evans,.....	71	17	4				
" Balance on the Books to 31st March, 1852.....£927 14 1	943	15	8				
" Balance of Relief Fund 16 1 8							
" To Credit for Investment,							
	3711	8	10	To close of 10th year	3711	8	10

B

STATEMENT OF AMOUNTS RECEIVED AND DISBURSED ON ACCOUNT OF THE WIDOWS & ORPHANS' FUND FOR INVESTMENT.

Old Ledger.		£	s.	D.	£	s.	D.	Remarks.
	Third Year,							
Folio 50.	To Amounts Invested, &c. &c.....	488	16	3				
	By Amounts Received, &c.....	....	..	...	519	9	0	
	Fourth Year,							
	To Amounts Invested, &c.....	492	10	0				
	By Amounts Received, &c.....	....	..	...	1 66	0	9½	
	Fifth Year,							
	To Amounts Transferred &c.....	199	2	6				
	By Amounts Received.....	....	..	...	476	10	3	
	Sixth Year,							
	To Amounts Invested, &c.....	813	3	7½				
	By Amounts Received.....	....	..	...	569	15	3	
	Seventh Year,							
	To Amounts Invested, &c	398	10	2½				
	By Amounts Received.....	....	..	...	527	8	4½	
	Eighth Year,							
	To Amounts Invested.....	90	16	10½				
	By Amounts Received.....	....	..	...	297	11	3	
	Ninth Year,							
	To Amounts Invested, &c.....	....	...	...				
	By Amounts Received and transferred from Relief Fund.....	....	..	...	278	9	11	
	Tenth Year,							
	To Amounts Invested and Disbursed..	69	15	7				
	By Amounts Received &c.....	....	..	...	345	4	3½	
1852, March 31,	Balance to Credit of this Account for Investment	927	14	1				
		3480	9	1½	3480	9	1½	

C

STATEMENT WITH THE PARTICULARS OF AMOUNTS RECEIVED AND DISBURSED ON ACCOUNT OF THE WIDOWS AND ORPHANS' RELIEF FUND, FOR 8TH, 9TH, 10TH, AND PART OF 11TH YEARS.

Dr.	£	s.	d.	Cr.	£	s.	d.
Eighth Year.				**Eighth Year.**			
				By Collections,.....	311	16	11¼
To Payments of Annuities	271	16	5½	By Special Donations,.....	2	9	6
				By Dividends.....	83	16	3
Ninth Year.				**Ninth year.**			
To Paid Annuities.....	185	0	0	By Collections.....	360	11	5
To paid Expenses.....	0	11	3	By Dividends.....	100	18	9
To Investments.....	232	10	0	By Special Donations.....	43	13	9
				By Subscriptions.....	10	2	3
Tenth Year.				**Tenth year.**			
To Investments.....	69	15	7	By Collections	289	13	4¼
				By Special Donations.....	4	8	9
				Instalment and Interest per Rev. F. Evans.	45	12	8
				By Rents.....	5	9	6
Eleventh Year.				**Eleventh year.**			
To Investments, &c.....	77	1	3	By Collections.....	318	2	10
To payments of Annuities.	202	6	6	By Subscriptions.....	5	5	
To payment of Taxes.....	3	2	6	By Special Donations.....	11	0	0
				By Dividends.....	54	17	6
				By Instalments and Interest From Rev. F. Evans..	39	7	3

The above Account for the 11th year, is up to Jan. 31st last, being 10 months.

PASTORAL LETTER.

[The Committee republish the pastoral letter of the Lord Bishop of Toronto, issued nearly eleven years ago.]

TO ALL FAITHFUL MEMBERS OF THE ESTABLISHED CHURCH IN WESTERN CANADA,

The Bishop of Toronto Greeting:

Dearly beloved in the Lord,—

The Clergy and many Lay members of the Church, moved by a pious desire to promote the glory of God, and the welfare of the flock of this diocese, over which, however unworthy, He hath made me Overseer, have represented unto me that the Church is suffering from the want of greater unity of action; that her future progress will be much impeded unless steps are speedily taken to provide for her growing strength and efficiency as the population increases; and that even already great difficulty is found in maintaining and extending the decent administration of God's Word and Sacraments, more especially so far as the same depends upon multiplying the number of the Clergy, providing for their support and the due education of the candidates for Holy Orders, as well as the promotion among our people of a better acquaintance with the Evangelical truths and Apostolic order of the Church of England, the increase of a charitable attachment to her doctrines, her ritual, and her ministry, on the part of those professing to be her children, and the knitting together of pastors and people in closer bonds of mutual affection and regard: and for remedy of these evils have suggested that a Society be formed, to be denominated "The Church Society of the Diocese of Toronto," the objects of which will be:—The Propagation of the Gospel among the Indians and Destitute Settlers by means of travelling and resident Missionaries; the circulation of the Scriptures, the Book of Common Prayer, and such other books and tracts as are calculated to promote a better acquaintance with the distinctive principles of the Church, and the support of Sunday and Parochial Schools, moreover should the funds admit, to succour the widows and orphans of Clergymen in cases of destitution, and to assist deserving young men in pursuing their studies for the Ministry, where circumstances may require it

Another important object which has been powerfully recommended is, to devise such measures as may seem best adapted for placing the maintenance of the Church and her ministers upon a permanent and satisfactory footing, and extending her usefulness by increasing her resources.

Highly approving of these objects, and feeling the warmest gratitude to those with whom the proposed remedy originated, and above all, to God, who hath put it into their hearts to attempt the supply of wants, the reality and urgency of which we have long painfully experienced, I recommended in my Charge to my Clergy, in September last, the expediency of establishing a Church Society commensurate with the Diocese, and that measures be taken for its speedy organization.

On that occasion a Committee was appointed to draw up such rules and regulations as appeared necessary for the constitution and government of the proposed In-

stitution. The Committee set about the work without delay, and the draft which they prepared was submitted to the Clergy throughout the Diocese, and to many of the laity, and having been greatly improved by their useful suggestions, a public meeting was held on Thursday the 28th of April, to take the same into consideration.

To this assemblage, which was numerous and highly respectable, the plan for organizing and conducting the Society which had been drawn up with so much diligence and care, was submitted, and after due consideration, unanimously adopted. Before the meeting separated a resolution was passed, requesting me to address a pastoral letter to the members of the Church throughout the Diocese, inviting them earnestly and affectionately to a zealous co-operation with the designs of an Institution which is so eminently calculated, if vigorously and efficiently maintained, to produce the most beneficial results.

To comply with a request so reasonable is to me a pleasing duty, and I trust you will weigh with a favourable disposition the following observations, which, though containing little of novelty, call for what they have never perhaps done so earnestly before,—actual and immediate application.

From the general view thus given, it would appear that the objects of the Society may be divided into two classes. The first relates to the immediate extension of the Church and the spiritual instruction of our people, and seems to come more directly in its primary movement under the management of the Clergy and Churchwardens in their respective parishes, whose business it will more particularly be to put the machinery into operation in their several congregations, as set forth in the rules and regulations of the Society. The Parochial Associations is the basis of the whole, and the gatherings from each individual member will compose the funds out of which the Institution is to accomplish its benevolent designs.

The return of such parish or congregation will be the immediate supply of Bibles and Prayer-Books,—tracts for Sunday and day-schools,—and towards their support and in time, lending libraries of religious and useful books,—and to each individual that of enjoying the pleasing reflexion of contributing in some degree, however small it may be towards the spread of Christ's kingdom.

Every parish will in this manner become a distinct Missionary Society, and its Pastor and Churchwardens and more zealous members the natural agents of the General and District Associations; and it will be their duty after their own hearts, to exert all their influence to induce every baptized person within their bounds to join the Society and to become active and efficient in its service. Nor will any faithful Clergyman thus supported find it a difficult task to draw into the association all those of his congregation who have reached the years of discretion, and who can be made to feel the great obligation which every Christian lies under to promote the progess of the Gospel. And not only will they take an interest in the success of an Institution which has this for its primary object, but they will rejoice in presenting their offerings, that they may be transmitted to the treasury of the Church.

The Society will in this way embrace within its bosom every grown-up son and daughter throughout the whole Diocese, and give utterance to her voice on all necessary occasions. Its members will henceforth feel that they belong not merely to a small remote, and perhaps isolated congregation, but that they are [illegible] connected with all the congregations of the Diocese, and not of this Diocese alone, but of all the Dioceses which comprise the Church of England throughout the world; nor in this way only will they be united to the Church Catholic of our fathers, but in joining this Institution they became associated with the two great Missionary Societies which are the handmaids of the Church of England, to extend her blessings to every land under whose banner our Clergy are now labouring, and supported, and furnished for their sacred work,—Societies which may be truly pronounced the noblest Missionary institutions in Christendom, and in whose sympathy and love we are all partakers,—Societies which for nearly a century and a half have been actively employed in disseminating true religion by establishing missions, appointing faithful and zealous pastors, founding schools, building Churches, supplying the Scriptures, Prayer-Books, and tracts in vast abundance through all the Colonial possessions of the British empire, and more especially through those of North America. They felt that their brethren in the Colonies had been accustomed from childhood to worship God in the bosom of the Church of England, and that they could perform no greater act of charity than that of supplying their spiritual wants. And, my brethren, what would have been the consequence to this

Diocese, had not these noble Institutions put forth their affectionate exertions to relieve our spiritual necessities?

Dreadful indeed would have been the moral and religious destitution of thousands in our settlements, but for their untiring labours. It is appalling even to imagine the situation in which they would have been placed.—Unable to look forward to passing the Sabbath in the service of God, they must have either sunk into indifference and unbelief, or become the pray of destructive error. There would have been no Clergyman to consult in the hour of difficulty—no blessed sacrament of baptism to their children—no holy ordinance of confirmation, or of matrimony to their sons and daughters—no opportunity afforded them of receiving, as the close of life approached, the precious consolations of religion, or of averting the distracting certainty of prayerless interment. All these evils have been to a great extent prevented by those great Missionary Societies which sent Clergymen at the very first opening of the Province, and have continued to multiply their number to the present time. And well have these servants of God fulfilled the glorious objects of their divine mission, by proofs, daily given, of such piety, zeal and labour, mental and bodily, of hardship patiently endured, and fortitude displayed, as render them not unworthy of the primitive ages of the Church.—Inestimable, therefore, is the debt of gratitude which all who live in this diocese owe to the Society for the Propagation of the Gospel in Foreign Parts, and the Society for Promoting Christian Knowledge.

Yet our increase of population is so rapid,—our wants so many, and hourly multiplying, that it is no longer possible for these holy and generous institutions effectualy to meet them. Nor is it reasonable to expect that our spiritual necessities should always continue to be supplied by the charity of our brethren of the mother country; nor is it desirable, if it were. The time has arrived when we ought to do something for ourselves. Our fellow-subjects at home are still willing to encourage us—still ready to give us an ample share of their benevolence, but they begin to look for the fruits of what they have already done, and, as they have assisted us so long, they think that we ought now to begin to assist one another. And it is to induce you to meet their just expectations that I now address you; for with willing hearts you can do much towards supplying our spiritual destitution. Here we have no native Ministry—no students trained to Holy Orders, except the few who are encouraged by the beneficent Societies of which we have been speaking.—We have no benefices—no sufficient motives to induce parents to dedicate their children to the sacred profession—no means of assisting aged Ministers, or their widows and children, when deprived of their protection. Now it is for such purposes, and to aid in supplying all our wants of a spiritual nature, that we have established this Church Society, of which, I trust, you will all become members, so that, under God, it may be made the honoured instrument of promoting his glory. And if you come forward, with willing hearts and earnest prayer, for the divine blessing to descend on all who join in so good a work, we need not despond. Every member of the Church should be aware that, in furthering the cause of religion, we are bound to take an interest in it beyond our parish or immediate neighbourhood. In this diocese, there are many districts, with a scattered population of such comparative poverty as to admit of little probability of their being furnished, for a very long time, with the administration of the sacred ordinances, and the preaching of the Word of God, unless assisted by those who possess more favourable opportunities, and a greater sufficiency of means. In such cases, the observation of St. Paul is applicable, that the members of the body should have the same care one for another, and that, if one member suffer, all the members should suffer with it. In many of our townships, generations are rising without any visible means of instruction in the most important truths of religion, or in the practice of its duties: and we are warranted, by every day's experience, in affirming, that the result of such a state of things is progressive degeneracy, and a disregard to the common decencies of life. To meet this growing evil is one of the objects of the Society,—it will enable the Church to take them under her protection. I therefore would press upon your consciences the duty of furnishing contributions in a measure suited to the means which a gracious Providence has bestowed upon you. We live at a period when prodigious efforts are making for evangelising the world, and it would be a most criminal oversight in us to stand aloof and not to participate in so good a work. Nor have we far to go. Districts requiring spiritual assistance are every where around us. And to such efforts we are encouraged by the present aspect of the Christian world, for it is on all sides pregnant with future promise, and presents to the reflecting mind the anti-

cipation of the most delightful events now struggling in the womb of time: and not only does it indicate the rapid spread of the blessings of Christianity, but warrants us in believing that the crowning result is not far distant, when all the kingdoms of the world shall have become the kingdoms of our Lord and his Christ. To some, the process may appear slow, because the divine Head of the Church continues to use, as he always has done, men as instruments; but it should be remembered that with the Lord one day is as a thousand years, and a thousand years as one day.

The second class of objects look to the parmanent foundation of the Church throughout the whole Diocese, and will, it is believed, be more effectually promoted by the lay members of our communion, provided that no steps be taken without the sanction of the Bishop.

These objects are also clearly set forth in the Constitution of the Society, and relate to the support of the Bishop and endowment of the Cathedral,—the maintenance of a sufficient number of Archdeacons,—providing adequate incomes for the Clergy now employed or to be employed.—the building of churches and parsonage-houses of solid materials, and the insurance of the same.

This class of objects, my brethren, seem, on a slight view, so vast and expansive as to be apparently beyond our reach: but, as was observed by an aged member of the Church at Hamilton, it is God's work, and nothing is impossible with God And indeed, on a more near and thorough inspection, much of the supposed difficulty vanishes, and their ultimate attainment is all but certain, even in a comparatively short period of time, if our hearts are in the right place, and our faith such as becomes the disciples of Christ.

The Diocese of Toronto will very soon contain four hundred Townships, each of which may average one hundred square miles,—an exact equal to nearly twenty ordinary parishes in England. But such a minute division it would be in vain to attempt; nor will it, for many ages, be required by the population. Limiting then our contemplated division, for the present, to two parishes in each township, the difficulty of endowing them does not seem particularly arduous. A Township contains about sixty-six thousand acres, or three hundred and thirty lots, or farms, of two hundred acres each. Now for the endowment of two parishes, six lots, or 1200 acres, will be required, allowing each three lots, or 600 acres.

This land, at present of little value, would in time insure two Churches, being supplied with Clergymen for the benefit of the Township, though it would not for a long period, and in many cases never, yield them a sufficient income.

A considerable portion of each lot or farm must be reserved to furnish the tenants with fuel, and one of the three lots or farms which form the endowment would be required for a glebe and the residence of the Clergyman,—affording him firewood, hay, pasture, and perhaps grain for his family; while the rent he would receive for the two other lots, added to the advantage of the glebe and such aid as might be derived from other sources, would in general insure the Church being served.

And is it not probable that, in almost every Township, six or eight lots or farms, which is scarcely a fifth part of the whole, will be granted by pious individuals for a purpose so blessed? In many Townships much more will doubtless be given, and this will make up for deficiencies in others where less liberality prevails, or perhaps where we have fewer people.

Thus it would appear that if we have six generous members in any one Township, or two thousand four hundred in the whole Province disposed to dedicate a small portion of land to the service of God, an endowment for two Churches would be made in each; and thus a religious establishment formed in some measure adequate to the wants of the Diocese, or at all events till the population had greatly increased.

Were each member of the Church who can do so without inconvenience, to spare 100 acres, towards her permanent support in her efforts for the spiritual instruction of our people, a reasonable endowment would be very soon accumulated, and thus, freed from all embarrassment and anxiety, she would flourish to the lasting benefit of the country.

Nay—were each communicant even to devote a few acres of land, either by gift or purchase, to spiritual purposes, the independence of the Church would in time be secured. Nor would such assistance be long wanting, were the Clergy and Laity wholly imbued with the principles of the Gospel; for in that case a portion for the Lord would be first set apart, and it would be made permanent, and not permitted to fluctuate according to the varying tempers and dispositions of the contributors.

Such endowments require to be carried out, that the Church Establishment may be made commensurate with the exigencies of the Diocese. Every parish should have its resident minister, and every such minister should have the necessary facilities to enable him to discharge without anxiety his sacred duties.

We may consider ourselves in the primitive times, when the Bishop sent out his Missionaries from the Cathedral or principal Church, and left it to the various Districts or settlements to say whether they were disposed to have a resident pastor or not. If the inhabitants of any such District or settlement said,—"Here is a house to live in,—a glebe to furnish provisions,—and an endowment to rent for the supply of other necessaries,—abide with us, and be faithful not only to us but to your Bishop, and to his Master and your Master,"—a Parish became established. In this way arose the parochial system in Great Britain and over the whole Continent of Europe, and thus must it arise in this Diocese.

From the history of endowments we learn that they were not the gift of Kings or of States, but the fruits of voluntary contributions,—the donations of individuals; and to individuals we must still apply. At first the Bishop lived with his Clergy in the chief city in his Diocese, and from time to time he sent them out to diffuse the light of the Gospel through the surrounding country, on which the Sun of Righteousness had not yet shone. The people became dissatisfied with these occasional visits of the clergy, and desired their continual residence for spiritual advice, and consolation, and the regular ministration of the sacred ordinances and offices of the Church. This produced an arrangement between them and the Bishop. The proprietors of the soil engaged to build a Church, to endow it either with tithes or with land, on condition of being allowed a resident Clergyman. Hence the origin of endowments, which became universal throughout all Christendom. And with willing hearts nothing can be easier than for us to pursue a similar process in this new country. Let the members of the Church, in every Township, unite in providing endowments for one or more Churches, and, as soon as productive, they will be entitled to a resident clergyman, and have the conscious felicity of walking in the footsteps of those who, in the more early ages, endowed the Church.

Should our people in any one township be unable to complete the endowment, assistance will be given by the Lay Committee to make up the deficiency. Now great as the call was, my brethren, on the first converts to Christianity to do all in their power with their substance, and with their talents, both of body and mind, to convert the gentiles to the faith, the call upon us is in one respect greater. For we are not merely urged to convert the heathen, but to prevent those who have once seen the light, from falling back into darkness, or joining the ranks of heresy and schism

All of you must feel the spiritual destitution which prevails around you, and that effectual measures ought to be taken for its removal. And who can do so but the more affluent portion of the community? It is a duty laid upon them of which no doubt can exist in the minds of those who bear the name of Christ, and profess to derive from the Gospel the rules of their practice. Nor are we without encouragement from past experience. Many are the townships which a few years ago, possessed no provision for spiritual ministrations, in which a Church is now built, and set apart for public worship,—a minister in charge,—the children collected in Sunday Schools,—and the people instructed in the truths of the Gospel.

The effects of the exertions already made, faint as I trust they will be found to be when contrasted with those to come, has been a growing attachment to the Church, an acknowledgement of her excellence, and a practical conviction of the value of her services. The attendance on public worship, the number of communicans and catndidates for confirmation have rapidly increased, and the clergy are reaping the reward of their labour, anxieties and personal sacrifices, in beholding the progress of religious principles. Moreover, abundance of evidence every where appears that opposition or indifference towards the Church, or even separation, does not in general, arise from any distrust of her principle or doctrine, but from the difficulty, or practical impossibility of obtaining instruction within her pale.

But without entering farther into matters of detail, it may be sufficient to remark that endowments from our own people, added to what has been left to the Church of the Clergy reserves, will, it is hoped, under the management and care of the Lay Committee, in time, complete the full establishment of the Church throughout the diocese. To make such endowment productive, will, it is true, require a longer period, but we are not only working for the present generation, but for posterity; and we

have this encouragement, that this new country, destitute as it is in spiritual things, offers facilities for a sound religious establishment which older countries do not possess, where such an establishment does not already exist. Nor can I suppose that you, my brethren, will turn a deaf ear to the solicitations that will be made to you. I trust that proofs, ten thousand fold, will be given in my diocese toward the permanent support of the Church, and the other noble objects of the Society. Nor are such proofs even now altogether wanting. One distinguished member has built a Church and parsonage, and endowed the same with 600 acres of excellent land. Nor is this all: the same individual promises to endow other two parishes or rectories, in the same munificent manner. Many have given parcels of land, some two, some one hundred acres, or other smaller portions. One young lady, out of a limited patrimony, has devoted to the service of God one hundred acres of her best land, and looks in return for a blessing in heaven. And numbers I doubt not, stand ready to imitate such generous examples. To build a Church and plant a minister in any of our destitute townships, is a signal manifestation of Christian charity, and becomes the best security for supplying the temporal as well as the spiritual comforts of the population. When such a locality is presided over by an efficient and zealous Clergyman, proper attention is bestowed on the wants of the poor; the weary are roused from their lethargy, and induced to join in strengthening the hands of their Clergyman, and helping him in his sacred work; all are brought into harmonious contact with the Church of which they are members, through Christ Jesus, and joint heirs of the salvation which he has purchased with his blood.

In former times, people built and endowed Churches, when their labours were more than commonly prosperous, and they enlarged their gifts as God blessed them in their temporal affairs. But in the present times a great alteration has come over the minds of many, and the portion to the Lord is two often withheld or given most grudgingly. In former times, on occasions of signal deliverance, memorials of gratitude to Almighty God were multiplied in all Christian nations: but though we have, in this diocese, been twice rescued by the mercy of God from the dreadful ravages of the cholera, where are the lasting indications of that sincere repentance which we manifested during its continuance? What additional Churches have we built,—what schools for religious instruction, erected to commemorate our gratitude to God for saving us from such terrible visitations? Would it not be a pleasing reference to us as a people, were we able, at this day, to point to the religious monuments which we had raised in thankful acknowledgement for our repeated deliverances, and to feel assured that in thus consecrating a considerable portion of our substance to God, we have obtained a blessing on what remains? To commemorate so great deliverances, acts of piety and mercy, is natural to man. History both sacred and profane, is full of examples of this; and in what way can such gratitude be shown among Christians more effectually than in extending the benefits of the Gospel among their poorer neighbours?

By divine appointment, the rich and poor are placed in mutual dependance on each other. The former derive all their means of enjoyment from the latter and therefore are the wealthy bound to minister to the spiritual and temporal wants of the poor. This obligation can never be separated from the possession of riches, and it is not less real because it cannot be regulated by human law. It is enforced by a much higher sanction than man can give, and involves a serious responsibility, for which we are accountabe to God. Now my brethren, who are affluent, and can if inclined, spare something to promote the glory of God, to whom all you have belongs, ask your own hearts how you have discharged this solemn obligation! Have you given according to your ability to provide for the religious instruction of your less affluent neighbours? Have you provided accommodation for the due celebration of divine worship? Can we look around us without humiliation and self-reproach at the little we have done in comparison of what we might have easily accomplished? How shall we excuse this apathy and lukewarmness towards the most glorious of all causes, the extension of our Redeemer's kingdom?

Not only is our responsibility great, but our danger great before God, if we continue to neglect the diffusion of religious knowledge,—a danger not merely future but immediate, even at our doors. What are we to expect, if we permit a population to grow up without the fear of God, and insensible to the prospects of eternity,—a population without conscience or moral restraint,—blasphemous and impious from hardened ignorance and despising the laws of God and man, because they have never been made sensible of the guilt of breaking them? Where will be our safety for life and property

amidst a rapidly-increasing population, destitute of all moral and religious culture? Even in a worldly point of view godliness is great gain, and a more sure protector of civil rights than bolts or bars, constables or armies. The rich ought to know and feel that they are the weaker party, and that nothing protects their lives and properties but the restraints of religion. They should consider themselves, as they really are, God's stewards, responsible to him for the talents entrusted to them, and of which they must one day give a strict account.

But there is, I hope, yet time.—God is long-suffering and kind. Let such a melancholy state of things continue no longer, but let us all unite in the support of this institution, that it may be enabled to send forth ministers, in sufficient numbers to instruct our people in their religious duties.—to set before them the promises and threatnings of the Gospel,—to infuse into their bosoms those principles which can alone render them proof against temptation,—the fear and the love of God. If we disregard the opportunity now offered us, what can we look for but a severe retribution?

But I do not confine my solicitations for help to those who are in affluent circumstances. I likewise entreat the poor to contribute out of their poverty. Let them remember the widow's mite, and the scripture injunction, "Let every man give as he is able; and again, "If thou hast little, do thy diligence gladly to give of that little." Take heed that it be not the want of power but of inclination, that prevents many of you from assisting in this good work. Take heed lest selfishness encrust your heart, and restrain your hand. It is almost incredible to think how much good may be done by the most trifling contribution, if it be general. Were every member of the Church in this Diocese (believed to be at least one hundred thousand) to give one penny a week on an average, some giving more to make up for those who are not able to give so much, we should have an annual income of £21,000, and this continually increasing as our numbers multiply. Now this sum would be sufficient to meet the present wants of the Society, and provide for more than sixty additional Clergymen. Let no person stand back because of his poverty; for the smallest donation, given with a willing heart, will be thankfully received, and, with God's blessing, will speedily increase. The sea is made up of single drops, and a small contribution, if general, will produce the most satisfactory amount. The charity which I desire is, as it were, drop by drop,—not occasional, but habitual. A selfish man may be induced to give freely when his feelings are touched by some exciting discourse, or by a speech at a public meeting, and boast of this one donation, and do nothing more. But what we require for the support of our institution, besides donations in land, is Christian charity on the Apostle's own rule,—that each put apart, according to his ability, a portion every Lord's day to the service of piety. It is the observance of this rule that gives permanence to charitable institutions by an increasing stream. Are any so poor that they can give no pecuniary aid?—they can still assist us by their services and prayers,—their services, in using their influence with others in recommending the objects we have in view, in helping the work of instruction in our Sunday Schools,—and by their prayers to Almighty God to bless the Society's supporters and its officers, and that a double measure of his Holy Spirit may be poured upon all its proceedings. It is calculated, if duly sustained, to make this diocese a fair garden to the Lord, to draw all our inhabitants into the Church, as doves to the window. And let no man be deterred by the coldness and infidelity of the times, whose tendency is not upwards and spiritual, but downwards and earthly. Most men seem to confine all their knowledge and labour to the getting or saving money, and to them the present world is every thing, and the future nothing. As to religious knowledge, they tell you that it should be dealt with as an article of merchandize,—if required, there will be a demand for it, and a readiness to supply the expense. Alas! alas! such reasoning is worse than absurd, and exhibits a deplorable ignorance of human nature. The more destitute a man is of religious knowledge, the less disposed he is to receive it. —Instead of seeking or desiring it, he loathes and detests it; and therefore it must seek him, and not only seek, but press itself upon him with persevering meekness, and return again and again after many and many a rejection, even till seventy times seven. Now this reluctance among the wicked and ignorant to receive religious instruction, ought to become an additional motive with us to supply it; for, as it advances, such reluctance and infidelity give way, and those who were the most indifferent and hostile feel in time their prejudices gradually yielding to the force of Christian truth, till it reigns paramount in their hearts.

In this way we shall bring thousands into the household of faith, by placing within their reach all the blessings and privileges of the Gospel, through the ministrations of

our beloved Church. Her sublime services, her holy Sacraments, her persuasive calls and lively ministrations, will be open to all the inhabitants of the Diocese, and a devoted Clergy, infinitely superior to all armies and navies and police establishments, will be present to promote peace and tranquility, and every good that can sanctify us in this life, and prepare us for that which is to come. And now, my brethren, as you value your own souls, so ought you to value the souls of your fellow subjects. As you love your Saviour, so ought you to love the salvation of all for whom that Saviour died. As you rejoice in the happy and exalted privileges of the Church communion, so ought you to rejoice in extending it to others, to the poorest individual and the humblest log-hut in the wilderness. Alas! my brethren, we are continually hearing of the rights of man,—of political privileges which are only temporal,—but what human rights are to be compared to those chartered by the Lord and Saviour of the world himself,—the rights to the waters of baptism, and the bread of life,—the rights to the teaching of the everlasting Gospel, and unless forfeited by our own unworthiness, to the communion of the body and blood of Christ? These are the rights the glorious rights, which our Church is commissioned to transfer on believers, and it is to strengthen her hands. to extend these our ministrations, and to bring all our brethren in this colony within her prevailing influence, that this Society has been instituted; and surely the pureness of its object will bring on it a blessing from above, and a strength not our own. The work it contemplates may appear great and beyond our power, and it certainly is so, were we to trust to the arm of flesh. But let us not fear for God is with us. Let us remember the 12 poor fishermen going forth to evangelise the world,—and shall we shrink, under the same divine guidance, from the comparatively easy task of making our Church known in all her power and loveliness to the inhabitants of this Diocese, present and to come, in the holiness of her descent, in the completeness of her ministry, in the beauty of her services, and the salutary strength of her discipline.

Hasten, O Lord the happy time when every Township in this Diocese shall possess at least two Churches, served by two faithful and zealous Clergymen! Such a blessed consummation I dare not, at my advanced period of life, hope to behold; yet I firmly believe in its full accomplishment, through the vigorous exertions of this Society, at no distant period; and I pray that I may be permitted, through the divine blessing, to see the good work not merely commencing, but in successful operation. Then might I raise the glorious song of Simeon, "Lord, now lettest thou thy servant depart in "peace according to thy word; for mine eyes have seen thy salvation!"

In thus endeavouring to awaken your zeal and charity in behalf of that portion of the holy Catholic and Apostolic Church committed to my charge, I deem it right to state explicitly that I am moved by no desire to interfere in the slightest degree with any of the religious communities that surround us. They are undoubtedly at liberty to follow their own plans and objects as they think fit, and my earnest and only wish in this letter is, to stir you up, my brethren to supply the wants of our own communion and thereby to fulfil a duty implied in the first principles of the Christian Church.

And what a source of happy reflection will it be to you, in all future time, not only while you remain here but through all eternity, that you have done your part to establish on a lasting footing our national Church in this extensive Diocese,—a Church built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone,—a Church which retains traces of the Apostolic times, more pure and numerous than any other branch of the Church Catholic in the world,—a Church in doctrine pure, in morals incorrupt, in precept simple, in sanction strong,—whose rites and services are free from superstition, and yet inspire the most intense devotion, and warm the heart while they enlighten the understanding!

What felicity to look down the vista of coming ages and to see this holy Church enlarging her tent, stretching forth the curtains of her habitation, lengthening her cords and strengthening her stakes. and breaking forth on the right hand and on the left over the whole Diocese, and drawing within her fond embrace, as an affectionate mother, every one of its inhabitants, giving them one faith, one heart, and one soul, and knitting them together as members of Christ, her blessed and adorable head!

JOHN TORONTO.

Canada Toronto, 30th May, 1842.

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